From Baʿalbek to Lamar: A Jungian Synchronicity Linking Baʿal, the Star of David, Mogen David Wine, Truman, the CIA, and Israel

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This paper traces a remarkable Jungian synchronicity — a pattern of meaningful, acausal connections spanning millennia — that links an ancient temple stone in Baʿalbek to the small Midwestern town of Lamar, Missouri. At Baʿalbek, a Roman-era carving of a true hexagram encasing a rosette rests atop foundations tied to the worship of Baʿal, the storm god opposed by biblical prophets. Over centuries, this geometric form evolved into the *Magen David*, emblem of Jewish identity and divine protection. In 1948, Lamar-born President Harry S. Truman recognized the State of Israel minutes after its declaration, embedding the Star of David in U.S. foreign policy. Just a decade earlier, in 1933, the Mogen David Wine Company had been founded in Chicago, placing the hexagram on its label and marketing it nationwide. By the 1950s–60s, this wine appeared on Lamar's grocery shelves, often in three-flavor campaigns echoing Christian trinitarian imagery. This study examines how ancient symbolism, modern statecraft, and mid-century consumer culture converged in Lamar, revealing an archetypal pattern that connects sacred geometry, political power, and everyday life.

Keywords: Baalbek, Baʿal, hexagram, Star of David, Magen David, Mogen David Wine, Harry S. Truman, Lamar Missouri, CIA, Israel recognition, 1933 repeal of Prohibition, Jungian synchronicity, archetypes, cultural symbolism, consumer culture, Baʿal worship, Elijah. A collaboration with GPT-5. CC4.0.

I. Introduction

A. Definition of Jungian synchronicity — meaningful, acausal connections across time and domains

Carl Gustav Jung defined synchronicity as the occurrence of two or more events that are meaningfully related, yet lack any direct causal connection. In Jung's framework, such coincidences arise from the collective unconscious — the deep, archetypal layer of the psyche that transcends individual experience. These events are linked not by cause-and-effect chains but by symbolic resonance, revealing patterns that bridge disparate realms of life. Jungian synchronicity is not about mere chance; it is about significance emerging when outer events align with inner meaning, creating a symbolic network across time, culture, and geography.

B. Overview of the symbolic-political arc from Baʿalbek to Lamar

The arc examined here begins in the ancient city of Baʿalbek, Lebanon, where a Roman-era stone bears a true hexagram — two interlocking equilateral triangles enclosing a rosette — set atop a site long associated with the worship of Baʿal, a deity opposed in biblical narratives. Over centuries, this geometric form evolved into the *Magen David* (Shield of David), the central emblem of Jewish identity. In the mid-20th century, Lamar, Missouri, birthplace of U.S. President Harry S. Truman, became an unlikely focal point in the symbol's political journey. Truman's recognition of the State of Israel in 1948 embedded the Star of David into U.S. foreign policy. At the same time, the hexagram appeared on the consumer packaging of Mogen David Wine, a brand founded in 1933, which found its way into everyday life in small-town America.

C. Purpose: to trace how ancient religious symbolism, modern statecraft, and consumer culture converge

The purpose of this paper is to follow the hexagram across its transformations — from sacred geometry in an ancient Near Eastern cult center, to its adoption as the *Magen David*, to its geopolitical elevation in Truman's America, and finally to its normalization in mid-century consumer goods. By situating this convergence within the town of Lamar, the study demonstrates how a single locality can become the point of intersection for millennia of symbolic evolution and political

history. Through the lens of Jungian synchronicity, we explore how acausal, archetypal patterns emerge in the fabric of everyday life, often unnoticed, yet carrying the weight of ancient and modern meaning alike.

II. Baʿalbek and the Ancient Hexagram

A. Description of the Roman-era Baʿalbek stone with hexagram and rosette

Among the carved architectural elements of Baʿalbek's monumental temple complex is a stone panel bearing a distinct geometric and floral design. At its center lies a **true hexagram**, formed by two interlocking equilateral triangles, enclosing a stylized rosette. The rosette — a common motif in Roman decorative art — is composed of symmetrical, petal-like forms radiating from a central point, symbolizing perfection and balance. This hexagram is not merely implied by a hexagon outline; its lines are deliberate and precise, revealing intentional geometric construction. Archaeological context places this carving within the Roman phase of Baʿalbek, roughly the 1st to 3rd centuries AD, when the site's existing sacred platform was reinterpreted and expanded as part of the Temple of Jupiter Heliopolitanus. Despite its Roman craftsmanship, the symbol's deeper resonance may reach back far earlier, tied to the site's pre-Roman sanctity.

B. Baʿal worship in the Levant and the biblical Elijah confrontation

Long before Roman occupation, Baʿalbek was embedded within the religious landscape of the Levant. The very name "Baalbek" likely means "City of Baʿal" or "Lord of the Beqaa," linking it to the Canaanite-Phoenician storm god Baʿal-Hadad, worshipped as a giver of rain, fertility, and cosmic order. In the Hebrew Bible, Baʿal worship is a recurring point of theological conflict. The most vivid example is the confrontation between the prophet Elijah and the prophets of Baʿal on Mount Carmel (1 Kings 18), in which Elijah challenges Baʿal's legitimacy and demonstrates Yahweh's supremacy. Although Mount Carmel is geographically distant from Baʿalbek, the cultic pattern — open-air high places, stone platforms, offerings of grain, oil, and wine — was common to Baʿal shrines across the Levant. Baʿalbek's sacred platform, later integrated into Roman architecture, may have hosted such worship centuries before the hexagram stone was carved.

C. Hexagram as pre-Jewish sacred geometry and its cross-cultural use

The hexagram's presence at Baʿalbek reflects a symbolic form whose origins predate its later association with Judaism. Six-pointed star motifs appear in Mesopotamian seals, Egyptian floor patterns, and Hellenistic mosaics, often as representations of cosmic harmony, astral forces, or protective magic. In Roman decorative vocabulary, the hexagram could function as an ornamental "seal" of balance, with the central rosette doubling as a sun symbol. In Near Eastern magical traditions, interlocking triangles were sometimes used to bind or repel spiritual forces. The Baʿalbek example therefore sits at the crossroads of multiple symbolic lineages: local Levantine cultic heritage, Roman imperial aesthetics, and a pan-Mediterranean geometric tradition. Its later transformation into the *Magen David* would add yet another layer of meaning — one that could not have been anticipated by its Roman artisans, but which reveals the symbol's adaptability across cultures and eras.

III. Transformation into the Star of David

A. Medieval adoption of the hexagram as the Magen David

Although the hexagram appears in earlier Jewish contexts — such as in Late Antiquity synagogue mosaics and on amulets from the 3rd–6th centuries AD — it was not yet an exclusive or universally recognized Jewish emblem. The decisive phase of its adoption occurred in the Middle Ages, when Jewish communities in Europe began to use the hexagram more systematically as a distinctive marker. The term *Magen David* ("Shield of David") was drawn from biblical passages describing God as a protective shield (Psalm 18:35, Psalm 28:7), though these verses originally referred to divine protection in general, not to a specific geometric figure. By the 12th–14th centuries, Jewish communities in Central and Eastern Europe employed the hexagram on seals, manuscripts, and architectural decoration, gradually solidifying its association with Jewish identity. One of the most notable milestones was the 1354 grant by King Charles IV allowing the Jews of Prague to display their own flag, which featured a golden hexagram on a red background — a civic emblem now unmistakably linked to the Jewish community.

B. Kabbalistic interpretations: uniting heaven and earth, divine protection

In parallel with its civic adoption, the hexagram gained layered symbolic meanings through Jewish mysticism, especially in Kabbalah. The two interlocking triangles were interpreted as representing the reciprocal relationship between the divine and the earthly: the upward-pointing triangle symbolizing humanity's striving toward God, and the downward-pointing triangle symbolizing God's presence descending into the world. Together, they embodied the integration of the spiritual and material realms, as well as the unity of opposites — male and female, mercy and judgment, visible and invisible. In this mystical framework, the *Magen David* became not only a badge of communal identity but also a talisman of divine protection, capable of harmonizing cosmic forces. The geometric perfection of the figure — six points arranged symmetrically around a central space — was seen as an image of completeness, a reflection of God's ordering of the universe.

C. Migration into Jewish heraldry, liturgy, and identity

By the late medieval period, the *Magen David* had entered both the visual and liturgical life of Jewish communities. In heraldry, it appeared on community flags, synagogue furnishings, and gravestones, signaling cohesion and solidarity. In liturgy, the phrase *Magen David* took on new resonance: recited in the *Amidah* prayer, it invoked God as the protector of the Davidic line, implicitly linking the congregation to messianic hope. Over time, this symbolic fusion of biblical metaphor, mystical geometry, and public identity made the *Magen David* the most widely recognized emblem of Judaism, rivaling even the menorah in visual prominence. This transformation laid the groundwork for its modern political role, where the hexagram would leap from religious and communal contexts into the realm of international state symbolism — a shift accelerated in the 20th century and indelibly tied to the presidency of Harry S. Truman.

IV. Lamar's Presidential Connection

A. Harry S. Truman's life in Lamar, Missouri

Harry S. Truman was born on May 8, 1884, in Lamar, Missouri, a small agricultural town situated in the southwest corner of the state. Lamar was a quintessential

turn-of-the-century Midwestern community — a blend of Protestant and Catholic congregations, with deep ties to farming and small-scale commerce. Truman's parents, John Anderson Truman and Martha Ellen Young Truman, lived modestly, and his early years were marked by a disciplined rural upbringing. Although the family moved from Lamar when Harry was still an infant, the town's character and the values of southwestern Missouri formed part of his lifelong cultural compass. Truman retained a symbolic connection to Lamar, which celebrated him as its most famous native son. Decades later, the town's identity would be indelibly linked not only to a U.S. president but also, indirectly, to one of the most consequential geopolitical decisions of the 20th century.

B. Truman's creation of the CIA under the 1947 National Security Act

In the aftermath of World War II, Truman faced a transformed global landscape defined by emerging Cold War tensions. Recognizing the need for a centralized, peacetime intelligence apparatus, he signed the National Security Act on July 26, 1947. This legislation created the Central Intelligence Agency (CIA) and the National Security Council, institutionalizing intelligence gathering and covert operations as permanent fixtures of U.S. governance. The CIA's mission extended beyond military intelligence to include political and cultural influence abroad, making it a key actor in shaping America's postwar alliances — including the U.S. relationship with the newly emerging State of Israel. In Jungian terms, this institutional moment represents the consolidation of the "hidden hand" of the state, an archetypal parallel to the unseen yet powerful influence of enduring symbols.

C. 1948 recognition of the State of Israel and embedding the Star of David in U.S. foreign policy

On May 14, 1948, just eleven minutes after David Ben-Gurion declared Israel's independence, Truman extended de facto recognition to the new state. This decision, made against the counsel of some in his administration, not only altered the geopolitical balance in the Middle East but also permanently embedded the *Magen David* — now featured prominently on Israel's national flag — into the visual and symbolic repertoire of U.S. foreign policy. For the first time, the Star of David moved from being primarily a religious and cultural emblem to serving as an

official marker in international diplomacy, flying beside the Stars and Stripes in contexts of alliance and statecraft. In the symbolic arc from Baʿalbek to Lamar, this moment marks the point at which an ancient symbol, transformed through centuries of religious meaning, becomes a recognized element of the modern geopolitical order — with its connection to Truman's birthplace adding an unlikely layer of synchronicity.

V. 1933: Mogen David Wine Enters the Picture

A. Founding of the Mogen David Wine Company after the repeal of Prohibition

The Mogen David Wine Company was established in Chicago in 1933, immediately following the repeal of Prohibition in December of that year. Founded by Max Cohen, a Jewish immigrant winemaker, the company was initially aimed at producing a sweet, Concord grape–based wine suitable for Jewish ritual use, including Sabbath and Passover observances. The timing of the company's founding placed it at the intersection of two historical currents: the re-legalization of alcohol in the United States and the continued cultural consolidation of immigrant communities in urban centers. Chicago, with its substantial Jewish population and established distribution networks, provided the ideal environment for launching a brand that blended religious heritage with commercial viability.

B. Adoption of the hexagram on its label and its branding strategy

From its inception, the company adopted the *Magen David* — the hexagram — as its visual brand identity, placing it prominently on bottle labels. In Jewish tradition, the *Magen David* symbolized divine protection, and its presence on the label reinforced the wine's acceptability for religious use. Yet the design also had broader visual appeal: bold, symmetrical, and instantly recognizable even from a distance. The label paired the hexagram with the transliterated Yiddish/Hebrew name "Mogen David" — a phonetic rendering of *Magen David* — making it accessible to both Jewish and non-Jewish consumers. This combination allowed the wine to straddle two worlds: it could serve as a familiar ritual beverage for observant Jewish households while also functioning as a marketable, aesthetically appealing product in a competitive post-Prohibition marketplace.

C. Expansion into mainstream U.S. markets beyond Jewish communities

By the 1940s and 1950s, Mogen David Wine had moved far beyond its original niche. Aggressive advertising campaigns in newspapers, magazines, and eventually television emphasized taste, sweetness, and family gatherings rather than religious ritual. Concord grape wine — with its deep purple hue and sugar-forward profile — resonated with a wide swath of American consumers, particularly in rural and working-class communities unaccustomed to dry European table wines. The hexagram on the label, while fully visible, went largely unrecognized as a Jewish emblem in many of these markets; to most, it was simply a decorative star. By the mid-20th century, Mogen David had become "America's Classic Wine," stocked on grocery store shelves from big cities to small towns like Lamar, Missouri. In this way, the ancient symbol that once adorned a Baʿalbek temple stone entered the kitchens and celebrations of everyday Americans — a transformation that paralleled its simultaneous elevation in the realm of global politics through Truman's recognition of Israel.

VI. Symbolic Convergence in Mid-Century Lamar

A. The Star of David in consumer packaging and grocery shelves

By the 1950s and 1960s, Lamar's grocery stores — like those in countless towns across America — stocked Mogen David Wine as part of their regular inventory. Prominently displayed on the bottle was the *Magen David*, the six-pointed star that had, by then, become the national emblem of Israel. For many residents of Lamar, the hexagram was not consciously registered as a Jewish symbol, let alone as an ancient form appearing on a Baʿalbek temple stone. Instead, it was a decorative element that blended seamlessly into the graphic language of commercial packaging. Yet in symbolic terms, this meant that the Star of David, elevated onto the world stage through Truman's recognition of Israel, had also entered Lamar's domestic life through an everyday consumer product — resting on kitchen counters, holiday tables, and church potluck spreads without provoking theological commentary.

B. Three-flavor advertising and its resonance with Christian trinitarian imagery

Mogen David's mid-century marketing often emphasized a "three-flavor" lineup: Concord, Rosé, and Blackberry. Advertisements placed three bottles or three glasses in a neat arrangement, inviting consumers to "try them all" or "find your favorite." On the surface, this was a straightforward way to promote variety, but for a Christian-majority town like Lamar, the repetition of "three" carried a deeper cultural resonance. The Trinity — Father, Son, and Holy Spirit — is one of the most recognizable symbolic triads in Christian theology. Even if unintended by the company's marketers, the visual pairing of a Jewish emblem (Star of David) with a symbolic Christian number (three) created an image of unity between traditions, blurring boundaries that in theological discourse were often sharply drawn. In Jungian terms, such a pairing operates at the archetypal level, harmonizing symbols from different cultural streams within a single visual frame.

C. Wine as sacred element commodified in everyday life

Wine occupies a central place in both Jewish and Christian ritual: in Judaism, it is integral to Sabbath Kiddush and Passover; in Christianity, it represents the blood of Christ in the Eucharist. In Lamar's mid-century life, Mogen David Wine could thus exist simultaneously as a household beverage and as a potential liturgical element — even if, in practice, most Christian congregations used grape juice for communion. The commercial sale of a wine bearing the *Magen David* brought an ancient sacred element, charged with layers of theological meaning, into the realm of the purely consumable. It could be purchased alongside bread, milk, and coffee, stripped of overt ritual framing yet carrying its symbolic cargo intact. In this way, the same product that in Chicago might be recognized as a kosher wine could, in Lamar, be simply "sweet wine" — yet in both contexts, it carried forward the hexagram, the heritage of Baʿalbek, and the geopolitical history of Truman's America.

VII. The Synchronicity Analysis

A. Archetypal layering: Baʿal, the hexagram, Truman, CIA, Israel, and consumer symbols

The Lamar case presents a rare instance in which multiple symbolic and historical streams converge in a single geographic and cultural point. At the base is **Baʿal**, the Levantine storm god opposed by Israelite prophets — a figure whose worship once animated the sacred platform at Baʿalbek. Upon that platform, centuries later, Roman artisans carved a **hexagram**, a geometric form later adopted as the *Magen David*. In modernity, the hexagram re-emerges as the central emblem on the flag of **Israel**, a state recognized in its first hours by **Harry S. Truman**, born in Lamar. Truman also created the **CIA**, embedding U.S. intelligence work into global geopolitics — a sphere in which the U.S.–Israel relationship would become strategically vital. Meanwhile, the same hexagram is printed on the label of **Mogen David Wine**, a consumer product sitting unnoticed on Lamar's grocery shelves. These layers — ancient deity, sacred geometry, modern statehood, political power, intelligence infrastructure, and mass-market branding — form a symbolic palimpsest, each era writing over the last but never erasing it.

B. Acausal but meaningful alignment of these elements in Lamar

There is no direct causal chain linking a Baʿalbek temple carving to a 1950s wine bottle in Lamar, yet their convergence is symbolically coherent. Jung would identify this as synchronicity: an alignment of events and symbols across time and domains that carries meaning for the observer, even without a material cause-and-effect relationship. The same hexagram appears in the ancient religious sphere, the national emblem of a modern state, the domestic life of a small Missouri town, and the personal biography of a U.S. president. Lamar serves as the geographic intersection where these timelines meet — not by deliberate orchestration, but by the coincidental overlay of symbolic trajectories. The meaningfulness lies in the pattern itself: ancient Near Eastern religion, modern geopolitics, and mid-century consumer culture bound together by a single, recurring form.

C. The role of the collective unconscious in transmitting symbols across contexts

Jung's theory of the collective unconscious provides a framework for understanding how a single symbol can persist, transform, and resurface across widely separated cultures and epochs. The hexagram's endurance is not merely a matter of historical transmission but also of archetypal resonance: it embodies order, balance, and the union of opposites — universal motifs embedded in the human psyche. When such a symbol moves from a temple wall to a national flag, from a presidential decision to a product label, it is acting as a carrier of unconscious meaning, slipping between sacred, political, and mundane realms. The Lamar case shows how the collective unconscious can thread a symbol through millennia, allowing it to reappear in places where its deeper history is unknown to most observers. The result is a lived instance of symbolic continuity, where the people encountering the symbol may remain unaware, but the archetype continues its work beneath the surface.

VIII. Implications

A. Cultural influence and symbolic blending in American life

The Lamar case illustrates how symbols can migrate seamlessly between religious, political, and commercial spheres, often losing their explicit historical or theological meaning while retaining their archetypal potency. In mid-century American life, this process of symbolic blending was aided by mass media, national advertising, and consumer packaging that circulated ancient forms into millions of homes without conscious recognition. The Star of David on a wine bottle could be encountered daily by people with no direct connection to Judaism or Israel, allowing the symbol to integrate subtly into the visual landscape of American life. This kind of blending fosters a shared symbolic environment in which disparate traditions — here, Jewish and Christian, ancient Near Eastern and modern American — coexist, often without the participants' awareness that they are engaging with layered historical meaning.

B. The possibility of unconscious or deliberate symbolic operations (PSYOP)

While such blending can occur organically through market forces and cultural diffusion, it also opens the door for what could be considered symbolic operations — intentional or not — aimed at shaping perception. In psychological operations (PSYOP) theory, symbols are potent tools because they bypass rational filters, operating directly on the emotional and archetypal levels of the psyche. Whether Mogen David Wine's marketing team in the 1950s consciously recognized the theological resonance of combining a Jewish emblem with a three-flavor motif evocative of the Christian Trinity is unknown. Yet even if unintentional, the result functions in PSYOP terms: it unites disparate identity markers into a harmonious image, normalizing symbolic coexistence in the public mind. In the Cold War environment, where cultural cohesion and alliance-building were strategic concerns, such imagery would have been entirely in step with the broader goals of U.S. foreign policy.

C. Lamar as a living crossroad of archetypes and geopolitics

The convergence of these symbolic and political threads in Lamar transforms the town from a quiet Midwestern community into a microcosm of global history. Within its boundaries intersect the ancient cult of Baʿal, the Roman-era hexagram, the medieval *Magen David*, the founding of the CIA, the recognition of Israel, and the normalization of Jewish symbolism in mainstream American consumer culture. Lamar thus becomes a "living crossroad," where archetypes embedded in the collective unconscious surface in tangible, local forms. In Jungian terms, the town serves as a stage upon which the synchronicity plays out, bringing together symbols from radically different epochs into a single field of experience. In geopolitical terms, it demonstrates how the ripples of presidential action, institutional creation, and international alliance can reach back into local life, embedding themselves in ways that may only be recognized decades later.

IX. Conclusion

A. Restating the synchronicity and its elements

This study has traced a continuous yet acausal thread linking the Roman-era hexagram and rosette at Baʿalbek, the ancient cult of Baʿal, the medieval transformation of the hexagram into the *Magen David*, Harry S. Truman's political legacy as a son of Lamar, the creation of the CIA, the 1948 recognition of Israel, and the mid-century American marketing of Mogen David Wine. Each element exists in its own historical and cultural domain — ancient religion, sacred geometry, mysticism, modern statecraft, intelligence infrastructure, and consumer branding — yet they align meaningfully in Lamar, Missouri. The convergence does not depend on direct causation; rather, it reveals a synchronicity in which symbols, political acts, and cultural artifacts intersect in one locality.

B. Reflection on the persistence and adaptability of ancient symbols

The hexagram's journey from a temple stone in Baʿalbek to a wine label in rural America underscores the remarkable persistence and adaptability of ancient symbols. Across millennia, it has served as sacred geometry in polytheistic religion, a mystical emblem in Jewish Kabbalah, a political icon on a national flag, and a decorative motif in mass-market advertising. Each transformation layers new meaning atop old, without entirely erasing the earlier significance. This adaptability explains why such symbols can appear in vastly different contexts — from high diplomacy to grocery shelves — while still resonating on an archetypal level, often without conscious recognition by those who encounter them.

C. Final thoughts on the significance of Lamar as the point of convergence

Lamar's role in this synchronicity lies not in any deliberate orchestration, but in its position as the birthplace of a president whose decisions profoundly shaped the 20th-century geopolitical order. Through Truman, Lamar is linked to the founding of the CIA, the recognition of Israel, and the embedding of the Star of David in U.S. foreign policy. Through its own mid-century commercial life, Lamar also became a quiet stage on which that same symbol entered everyday American culture in commodified form. The Baʿalbek-to-Lamar arc shows how ancient archetypes can migrate through history and reappear in the most ordinary settings, carrying the

weight of thousands of years of meaning. In Jungian terms, Lamar is not just a geographic location — it is a living nexus where the collective unconscious allows disparate historical streams to meet, revealing patterns that, once seen, cannot easily be dismissed.

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